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*Considerations on the Life and Death  
of St. John the Baptist.*

BY BISHOP HORNE.

(Continued from page 368.)

SECTION III.

*Considerations on St. John's Educa-  
tion in the Deserts.*

ALL the information we have concerning St. John, from the time of his birth to that of his public appearance, is contained in the few following words—"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."\* There, apart from the world, and under the tuition of Heaven, he was catechized in the principles of divine wisdom, initiated into the mystery of a holy life, and perfected in the discipline of self-denial;

The moss his bed, the cave his humble cell,

His food the fruits, his drink the crystal well:

Remote from man, with God he passed the days,

Pray'r all his bus'ness, all his pleasure praise.

PARNELL.

This dispensation in the case of the Baptist, like many others relative to the prophets, was extraordinary and miraculous; consequently, not to be literally copied by any one, but in similar circumstances, and under a supernatural direction. Nor has the monastic scheme the sanction of so great an example; as St. John was under the obligation of no *vow*, but having finished his preparation in solitude, came forth to act his part upon the theatre of the world. And

it is well known, that, even in those ages, when mankind stood astonished at the austerities practised by recluses and eremites, the episcopal or sacerdotal character was reckoned as much superior to the other, as charity is better than contemplation. "In solitude," saith a great master of this subject, "a man may go to heaven by the way of prayer and devotion; but in society he carries others with him by the way of mercy and charity. In solitude there are fewer temptations, but then there is likewise the exercise of fewer virtues. Solitude is a good school, and the world the best theatre. The institution is best there, the practice here. The wilderness hath the advantage of discipline, but society furnisheth the opportunities of perfection."\* To confirm this judicious state of the case, it may be observed, that the only perfect life which hath ever been led on earth, was a mixture of the solitary and social. Our Lord himself passed thirty years in the privacy of Nazareth, and then appeared in public to exercise his ministry; but still not without frequent intervals of retirement. "It was in solitude that he kept his vigils; the desert places heard him pray; in the wilderness he vanquished Satan; upon a mountain apart he was transfigured."† But in public he preached the Gospel, and converted souls; in public he healed the sick, and cast out devils; in public he suffered, and, while he redeemed the world, set it a pattern of humility, patience, and charity.

From the circumstance of St. John's

\* Bishop Taylor's *Life of Christ*, Sect. viii.

† *Ibid.*

\* Luke i. 80.

education in the deserts, we may, therefore, venture to draw a conclusion which will be of general use with regard to all ministers of the Gospel, namely, that the solitary way of life is necessary to qualify them for the offices of the social; or, that he who would serve God acceptably in public, must first prepare himself for that purpose in private. The reason is, because no man is properly qualified to teach *wisdom* and *holiness*, who doth not himself possess them. And a little reflection will convince us, how needful retirement is for the acquisition of both.

The toils undergone by all who have ever made any great proficiency in *wisdom*, plainly prove close application and deep attention to be requisite for its attainment. And they who imagine themselves to have discovered a shorter way, conducting them to it without study, will find, sooner or later, that they have mistaken their road. "Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us:"\* shall we then expect a knowledge of those which are of a high and spiritual nature without any labour at all? The prophets themselves "inquired and searched diligently what things the spirit of Christ, which was in them, did signify."† The royal Preacher, endued from above with "largeness of heart as the sand upon the sea-shore," yet took pains, and those no slight ones, in the invention and disposition of his discourses. For, "in order to teach the people knowledge, he gave good heed, and sought out and set in order many proverbs; yea, the preacher sought to find out acceptable words, words of uprightness and truth."‡ And if Solomon were not exempted from study and meditation, no other man can have any title to hope for such a privilege.

But who shall be able to fix his attention, amidst the hurry and dissipation of life! Who can meditate on wisdom, with the noise of folly sound-

ing incessantly in his ears? That blessed person who could suffer no distraction of thought from the objects around him, withdrew from the multitude, that he might teach us to do the same, who, alas! are often unable, when alone, to confine our thoughts, for a few minutes together, to one subject. The world, like Martha, is "troubled about many things," and most about those which are of least concern; so that, besides the profane, the unseemly, and uncharitable discourses, which they must hear who are much conversant with it, the mind of a man suffers not a little from the variety of light and unprofitable conversation in which he is frequently engaged. This scatters the thoughts, and so indisposes them for any speculations that are great and noble, sublime and sacred, that some time is required to reduce the wanderers, to compose the spirits, and to restore that tranquillity of soul which is indispensably necessary for the prosecution of religious inquiries. And although the general assertion of a famous recluse, "that he always came out of company a worse man than he went into it," savoureth too much of the cloister, yet whoever, as the world goes, should diligently note the times when he came out of company a *better* man than he went into it, might, perhaps, find his diary contained in a less compass than at present he is apt to imagine.

Certain, however, it is, that for the productions of wisdom we are indebted to solitude, as the parent of attention. And therefore many, in all ages, have followed St. John into the wilderness, and chosen retirement, not out of any moroseness of temper, or misanthropy, but that they might give themselves, without let or molestation, to the pursuit of divine knowledge. In this situation they found themselves always at liberty to choose their companions. They could converse at pleasure with patriarchs and prophets, apostles, martyrs, and confessors, with devout and learned bishops, and others, who once adorned the church by their lives, and have continued, since their deaths, through

\* Wisdom ix. 16. † 1 Pet. i. 10.

‡ Eccles. xii. 10.

many generations, to edify her by their writings. Here they could rally their scattered thoughts, and fix them upon subjects, whence they might extract real profit, and durable pleasure. For meditations, while employed, in a general and cursory way, upon a variety of objects, like the rays of light diffused in the air, discover not the force and activity which they possess; it is close attention which collects and unites, and renders them operative. And an ability to bestow that close attention in a crowd, is granted to very few among the sons of men.

A dispassionate and unprejudiced state of mind is another requisite for the attainment of true wisdom. And as our sentiments take the tincture of our company, persons continually engaged in the world are very liable to be corrupted, as well as dissipated. He who passeth his time with men of base and antisciptural tenets, will find, when it is too late, that "evil communications corrupt" good principles, as well as "good manners." The understanding will be blinded, and the heart hardened: wisdom will be shut out at every avenue; and the man will sit down in darkness and depravity, for the remainder of his days, determining with himself that there is no such thing as truth, without ever being at the trouble of making the inquiry. Happy, therefore, is he, who, like St. John, spendeth his early days in privacy, and there acquainteth himself betimes with the excellences and perfections of divine wisdom. For "Wisdom is glorious, and never fadeth away; yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travel, for he shall find her sitting at his doors."\*

Upon the same principle, we may account it one of the no small advantages which St. John enjoyed by his retreat into the wilderness, that he was thereby delivered from the vain

janglings of the many religious sects and factions, at that time in Judea. For the authors and abettors of such as are naturally confined in their views, and obstructed in their search after truth, by having assumed it for a first principle, that "they are the men, and that wisdom must needs 'live and die with them.'" Hence, they become more solicitous about the defence of their own particularities against those of other sectaries, than careful to advance and propagate the general principles of true religion. This hath been but too much the case for some time past in Christendom, which like Jerusalem before its destruction, is crumbled into innumerable parties, biting and devouring one another; insomuch that it is now difficult for one writer to law down a position in theology, which another shall not immediately set himself to controvert with all his might, as heretical and antichristian. The dispute soon becomes a trial of skill, and the passions and prejudices of the combatants spread a cloud over the question, in which truth and charity often vanish together. Thus dark and tempestuous are these lower regions. But, by study and meditation in solitude, the Christian, in heart and mind, ascendeth to a purer element, from whence he beholdeth the storms produced by contending factions far beneath him, and expatiateth at pleasure in those fields of light and serenity which open themselves on all sides to his view. He consoleth himself by contemplating the church as she formerly subsisted in original purity and unity, and as she will hereafter exist in her triumphant state above, when her members of every age and nation shall all lift up their voices together, and make their sound to be heard as one, in giving glory to God, and to the Lamb. Disencumbered of passions and prejudices, he followeth after the truth which leadeth to godliness, and the wisdom whose end is salvation.

For the attainment of that wisdom a third thing requisite is divine illumination. Wisdom is one of those "good and perfect gifts," which

\* Wisdom vi. 1.



"come down from the Father of lights," and must be sued for with humility and fervour, in petitions like these—"Give me wisdom that sitteth by thy throne, and reject me not from among thy children—For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded—O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me by her power—For what man is he that can know the counsel of God; or, who can think what the will of the Lord is, except thou give wisdom, and send thy Holy Spirit from above?"\* Such gracious promises are made, and are ready to be fulfilled to the retired Christian. Let but the pollutions and distractions of the world be removed, and the wisdom which "is first pure," and then "peaceable," will enter in. To receive the law, Moses was called away from the congregation to the top of the mount. Ezekiel beheld the visions of God, while a solitary captive upon the banks of Chebar. Daniel was informed concerning the restoration of Jerusalem, and the advent of Messiah, on the evening of a day dedicated to retirement, for the purposes of fasting and prayer. St. John was an exile in the desolate Patmos, when the glorious scenes described in the book of Revelation were made to pass before him, and he was enabled to extend his view, through all the different revolutions of empires, and periods of the church, to the end of time. And although we no more look for visions and revelations from heaven, yet from thence we expect, according to the most sure promise of our Master, the gift of the Spirit, to bless and prosper us in our studies, to open to us the Scriptures, and our understandings, that we may understand them. The same Spirit that gave the word,

giveth likewise the interpretation thereof. And the latter, as well as the former, is best received in solitude, which appears to be thus admirably calculated for the attainment of *wisdom*, as it requireth study and attention, a dispassionate and unprejudiced mind, and that illumination which is from on high.

Sin, in the language of Scripture, is styled *folly*, to intimate to us, that true *wisdom* and *holiness* are inseparable companions. That, therefore, which conduceth to the acquisition of one, can never bear an unfavourable aspect towards the other, and solitude will be found the best nurse of *sanctity*, more particularly as it consisteth in the exercise of mortification.

This is a work which no man can set about, till he knoweth what those failings are, to which he is subject. And such is the power of self-love, that the person concerned is generally the last who comes to a knowledge of this most important point. If neither the fidelity of his friends nor the malice of his enemies let him into the secret, there is only a third way in which it is possible for him to become master of it, which is self-examination, constantly, sincerely, and thoroughly practised. And this requireth stated seasons of retirement; for want of which, we see those who are engaged in a circle of business, or pleasures, living entire strangers to themselves and their own infirmities, though intimately acquainted with the follies and foibles of all around them. "In the night," the psalmist tells us, he communed with his own heart, and "his spirit made diligent search."\* Then silence and solitude afforded him an opportunity of scrutinizing the tempers of his soul, of discovering the maladies to which he was inclined, and of applying the proper remedies to each.

That medicines may be administered with success, it is necessary to cut off the provisions, which nourish and increase the disorder. The

\* Wisdom ix. 4.

\* Psalm lxxvii. 6.

world, in the case before us, is full of such provisions; and therefore the patient must withdraw, for a while, from the influence of its temptations. "Where no wood is, the fire goeth out."\* Remove the object, and the passion will by degrees die away. In solitude, the pleasures and glories of the world no longer strike upon the senses, and solicit the affections. The soul, therefore, in this situation, like one escaped out of a battle to a place of security, hath leisure to reflect upon her condition, and to provide for her future safety. By looking into herself, she perceiveth how much she standeth in need of mercy and grace; and then she is naturally led to look up to heaven, as the only place from whence they are to be obtained. The former of these prospects filleth her with compunction, and causeth her to mourn for her sins with that godly sorrow which worketh a repentance never to be repented of; the latter encourageth her to pour forth herself in continual prayer to the God of her salvation, until he have mercy upon her. St. Peter, when reminded of his offence by the crowing of the cock, and the affectionate look of an abjured Master, went out from the high priest's hall where he was, and in solitude, with strong crying and tears, made supplication for pardon and peace. In retirement it is, that we find ourselves best able to practise all the holy arts of abstinence and self-denial, so needful for the perfecting repentance by mortifying the whole body of sin.

When men cannot be induced voluntarily to take this course, they are often forced into it by Providence visiting them with some heavy calamity, which, by a stroke, like the amputation of a limb, severe, but salutary, separating them at once from the world, shall oblige them to converse first with themselves, and then with God. Thus was Babylon's haughty monarch driven, in an extraordinary manner, from society, to learn humility in the fields and woods,

until he acknowledged the power and the righteousness of the King of heaven. And thus the idolatrous and superlatively wicked Manasseh became a sincere and hearty penitent in the solitude of a Chaldean prison. Nor can we but admire, upon this occasion, the wisdom and goodness of God in sending sickness, as a preparative for death. Sickness takes a man, as it were, out of this scene of things, to fit him for another. It draws the curtain between him and the world, shutting out all its cares, and all its pleasures. It puts away his idle and noisy acquaintance far from him; and having thus secured his attention to the one thing needful, gives him ideas of the nature of sin, and the importance of death, the vanities of time, and the glories of eternity, to which he was before an utter stranger. Now appear to him, in their proper colours and natural deformity, the diabolical nature of pride and envy, the brutality of intemperance, the folly and torment of lasciviousness, the wretchedness of avarice, and the stupidity of sloth. Now he hath no longer any unlawful desires, and grieves that he ever had such. Now he is what he always ought to have been, and what retirement, at proper seasons, should and would have made him.

In morality, as in husbandry, the preparation of the soil is a great step towards the production of a plentiful harvest. If carnal desires are dead in us, all things belonging to the Spirit, will live and grow in us. If the affections are disengaged from things on earth, the difficulty of the work is over; they will readily and eagerly lay hold on things above, when proposed to them. If the snare of concupiscence be broken, and the soul be delivered out of it, she will presently fly away, on the wings of faith and charity, towards heaven. They who have duly practised mortification in the school of retirement, will, at their appearance in the world, afford it the brightest examples of every thing that is "honest, just, pure, lovely, and of good report."

We may, therefore, conclude, that

\* Prov. xxvi. 20.

he who desires to undertake the office of guiding others in the ways of *wisdom* and *holiness*, will best qualify himself for that purpose by first passing some time in a state of sequestration from the world; where anxious cares and delusive pleasures may not break in upon him, to dissipate his attention; where no sceptical or sectarian spirit may blind his understanding, and nothing may obstruct the illumination from above; where every vicious inclination may be mortified through grace, by a prudent application of the proper means; and every fresh bud of virtue, sheltered from noxious blasts, may be gradually reared up into strength, beauty, and fragrance; where, in a word, "he may grow and wax strong in spirit, until the day of his showing unto Israel."

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### Of Zeal and Diligence.

(From Smith's "Lectures on the Sacred Office.")

THEODORUS had the pastoral care of the vale of Ormay. The tenor of his life was smooth like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the linen ephod of Theodorus. His flock listened with attention to his voice; for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as the dew on the rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice or the brook, Theodorus would perhaps warn it gently to return. But rather than terrify, alarm, or use any exertion, he would leave it to its fate, and suffer it quietly to tumble over. The danger of precipices and

brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reprov'd, and so be offended. He could say, in general, Beware of the lion and the bear; but could not tell a poor wandering sheep, Thou art particularly in danger: Nor could he say, In such and such paths the enemy lies in wait to devour thee.

The voice of history should be the voice of truth, and when the motives of actions are doubtful, they should be interpreted with candour. Let, therefore, the conduct of Theodorus be allowed to proceed, not so much from indifference as from a love of ease and a false fear of offending. His flock, because he did not disturb them, believed that he loved them, and they loved him in return. They were, indeed, for the most part, a tractable and harmless herd. And though the service of Theodorus had not much zeal, it was not altogether without success. Therefore, without considering that he might, if zealous, do much more, he was satisfied with having, without zeal, done so much. He blessed God, that his labour was so useful, without any remorse for its not being more so; as it well might, if zeal had given aid to his lazy morals. All around were satisfied with Theodorus. Theodorus, on comparing himself with all around, was secretly satisfied with himself, and concluded that God was also pleased.

So dreamed Theodorus his life away, and hoped he should open his eyes in heaven when that dream on earth should be ended. Full of these complacent thoughts, he ascended, on a vernal eve, the eastern brow of his vale, to see the calm sun setting in the west. How happy, said he, is the man who departs, like that beam, in peace; and who, like that too, sets but to rise again, with more resplendent brightness, in another world! So may I set, when my evening comes; and so on the resurrection morn may I arise!

As he uttered these words, he



heard, as it were, the breath of the evening rustling in the leaves behind him. He turned his eye, and beheld a being whose aspect was brighter and milder than the beam he had been just now beholding. His robe was like the æther of heaven, and his voice was soft as the dying sound on the harp of Ormay, when the daughters of music touch it. Theodorus bowed his head to the ground, and observed a respectful silence. For the angel had spoken peace to him, and, therefore, though filled with awe, he was not afraid. Look down to the valley of Ormay, said the angel, and attend to what thou seest. Theodorus turned his eye downwards. A light, clearer than the beams of mid-day, shone on the banks of Ormay. In its beams he beheld a building far surpassing in magnificence the temple of Solomon, or the palace of Tadmor in the desert. Ten times ten thousand hands were conspiring to rear it; and, while he yet beheld, it seemed to be already finished. All the rubbish was ordered away; a deep pit had been prepared to receive it. The scaffolds used in rearing the edifice still remained; and the master builder was consulted how they should be disposed of. Take, said he, the best of them to be made pillars within the palace, where they shall remain for ever; but for the rest I have no further use, and they are indeed good for no other purpose than that which they have already served: Throw them where the rest of the rubbish has been cast, and there, as they are of a grosser and more hardened quality, let them be consumed with the fiercest of the fire.

The order was instantly obeyed. Piece after piece was taken down, and laid to this or the other hand, either for the palace or the pit. As they touched a certain piece, and seemed to think it meet for the pit, Theodorus felt all his frame convulsed, as if a thousand demons moved him; and, in the anguish of his soul, he cried, "Spare me, O my God! spare me, if it be not now too late to pray for mercy and pardon."

If it were altogether so, said the angel, I had not been sent to thee now as the minister of instruction. A few moments of grace still remain; improve them with care, and show that at length thou art wise.

Ah, my Lord! what do these things mean? I have indeed perceived their purport; but, O that I might also hear it!

The building which thou hast seen, said the angel, is the church of God; and its ministers are those instruments which were used to rear it. Many of them having served that purpose, though not as they ought, and being fit for no other use, are at length condemned. I saw the danger that hung over thee, and trembled for thy fate. For, negative virtues and dull morals, without diligence and zeal, can be of no avail to save a minister. Have I not pulled thee as a brand from the fire?—Depart in peace, think of thy danger, be diligent, be zealous, and be saved.

As these words were uttered, the vision in the valley of Ormay vanished, and the angel shook his silver wings as he flew on the wind towards heaven. The rustling of his wings was like the rushing of the stream of Lora, where it falls between oaks in the gulf of Amur.

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FOR THE CHRISTIAN JOURNAL.

*Remarks on Biddulph on the Liturgy.*

I CANNOT altogether agree with your pious and sensible correspondent in all his remarks in the piece which appeared in the 21st number of the Journal. He seems to think the usual prayer before sermon, "Direct us, O Lord," &c not well calculated for that purpose, because "it does not specifically apply to the particular work in which we are about to engage." I presume, however, that both preacher and congregation always apply this admirable collect to the business of preaching and hearing in which they are to be occupied; and with this application the sentiments of the prayer are highly appropriate.

He speaks in commendation of the work of *Biddulph on the Liturgy*. Perhaps his encomiums ought to be somewhat qualified. In the preface to this work, the author falls into the error (on the autho-

rity indeed of Wheatley) of imputing to Queen Elizabeth a retrograde movement towards popery, by her restoring, in the service, the gaudy habits allowed by the first reformed Prayer Book of Edward, but forbidden by the second. This is a mistake. Elizabeth in her injunctions published in Sparrow's Collections, enjoined the habits in use in the *later year* of the reign of Edward; and these were not the popish habits, but those which from that time to the present are in use in the Church of England. This erroneous imputation on Elizabeth is pointed out in the accurate and judicious essay, detecting the errors of *Neal's History of the Puritans*, published in the 8th and 9th numbers of the present volume of the Journal.

In many parts of the work of Biddulph, it is thought, that he discovers a *Calvinistic bias*; particularly on the doctrine of *Original Sin*. On this subject our articles are remarkably cautious and judicious. The 9th article speaks of man being "very far gone from original righteousness," and of being "inclined to evil" not, *wholly* inclined. It is true, the Latin expression of this article is, *quam longissime, gone as far as possible*. But at the time of framing the article there was a well known distinction between the positive righteousness of man, which was considered as a supernatural habit and his propensity to sin. The former was considered as totally lost in Adam. In respect to original righteousness, man, if the Latin construction be regarded, was *gone as far as possible*: that is, the positive righteousness which was a supernatural gift in his original condition, was totally lost. But with respect to sin, he is *inclined* to the commission of it; not wholly depraved and influenced only by evil principles.

In accordance, however, with the Calvinistic theories, Biddulph maintains, that Adam was "the federal head and representative of all his posterity," and by his transgression involved himself and his posterity in guilt, misery, and ruin," and speaks of the "imputation of the original offence." This language is not to be found in the articles or formularies of the Church of England. Biddulph quotes as authority for it Calvinistic divines. He also introduces quotations from the Homilies; but let it be remembered, that the 2d book of Homilies was put forth by Calvinistic divines in the reign of Elizabeth, when the 1st book was also in some respects altered. And the Homilies are not of equal authority with the articles, as is stated in the preface to the American edition of them.

It is of great importance, indeed, to maintain the corruption of human nature, and the inability of man, except through

faith, and by the influences of the Holy Spirit, to perform good works "acceptable to God." Still, the moral works of an unbeliever may be *good in themselves*, yet because they do not proceed from a principle of faith, our articles teach that they are not "acceptable to God."

I beg leave to refer your readers to the excellent work of Bishop White, entitled, "Comparative Views of the Controversies between the Calvinists and Arminians," and particularly to the 3d and 4th sections of the 4th part, in which he will find a very judicious and able refutation of the opinion that our Church maintains those Calvinistic views of original sin, which Biddulph attributes to her. The corresponding sections of the 1st and 2d parts also vindicate the texts of Scripture which this writer adduces from the Calvinistic gloss which he puts upon them.

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*Resolutions of the Committee appointed by the General Convention of the Protestant Episcopal Church in the United States of America, for organizing and establishing a Theological Seminary, agreed on at a meeting held in the city of Philadelphia, October 9, 1818.*

*Resolved*, That it is expedient to carry into immediate operation the Theological Seminary of the Protestant Episcopal Church in the United States of America.

*Resolved*, That for this purpose the following professorships be instituted: A PROFESSORSHIP OF BIBLICAL LEARNING, comprehending the exposition of the Holy Scriptures with whatever relates to the evidences of revealed religion, and Biblical Criticism; a PROFESSORSHIP OF SYSTEMATIC THEOLOGY, giving correct views of the doctrines of Scripture and the authorities sustaining them; a PROFESSORSHIP OF HISTORIC THEOLOGY, giving correct information of the state of the Church in all ages, and of the Church in England in particular, from the period of the Reformation, embracing a view of the constitution of the Christian Church, of the orders of the ministry, and of the nature and duty of Church unity; a PROFESSORSHIP OF THE RITUAL OF THE CHURCH, AND OF PULPIT ELOQUENCE, comprehending all the points relative to the Liturgy, to the correct and



devotional performance of the service of the Church, to the composition and delivery of sermons, and to the duties of the clerical office.

*Resolved*, That as soon as the funds of the institution will admit, these Professorships be filled, and the Professors detached from all parochial charges, and devoted solely to the objects of the institution.

*Resolved*, That when the funds of the institution admit the Rev. *Charles Henry Wharton*, D. D. be appointed Professor of *Systematic Theology*; and that the Rev. *Samuel F. Jarvis* be now appointed Professor of *Biblical Learning*, and the Rev. *Samuel H. Turner* Professor of *Historic Theology*; and that these two last named Professors receive for the present, and until they can be detached from parochial cures, and devoted solely to the objects of the institution, a salary each of \$ 800 per annum.

*Resolved*, That until the other Professorship be filled, and until the Professor of *Systematic Theology* enters on the duties of his office, the subject of *Systematic Theology* be assigned to the Professor of *Historic Theology*; and that the two Professors at present appointed proceed, by joint arrangements, to provide for the objects assigned to the Professor of the Ritual of the Church and of Pulpit Eloquence.

*Resolved*, That the Professors be regulated in their instructions by the provisions of the Canons, and the course of study set forth by the House of Bishops—that they conduct the students through all the books prescribed in that course, making them thoroughly acquainted with the subjects of which those books respectively treat—that the present Professors provide for the daily instruction of the students, and that when the Professors are detached from parochial cures they shall each be daily engaged in instruction—that the students be frequently exercised in the devotional performance of the service of the Church, and in the composition and delivery of sermons—and that particular attention be paid to their progress in the spiritual life, to their

correct views of the nature and responsibility of the duties of the clerical office.

*Resolved*, That until the further and complete organization of the institution, the Bishops who are members of this committee be charged with making such temporary arrangement as may be necessary.

*Resolved*, That as soon as the funds will admit Theological Scholarships be established for the education of young men of piety and talents who may be destitute of pecuniary resources.

*Resolved*, That the Bishops composing this committee be authorized and requested to make arrangements for providing funds for the institution, and for this purpose to publish an earnest appeal to the members and friends of the Protestant Episcopal Church, stating the wants of the Church with respect to Clergymen, the number of young men of piety and talents desirous of an education for the ministry, but who are destitute of adequate pecuniary resources, and the indispensable necessity of a liberal endowment of the Theological Seminary, to the honour, prosperity, and vital interests of the Church.

*Resolved*, That *David I. Greene*, Esq. of the city of New-York, be appointed the Treasurer of this institution, with power to collect and receive the monies that may be subscribed or granted for the benefit thereof, and to place them at interest, on good security, in trust for the use of the institution.

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*Abstract of the Proceedings of the Annual Convention of the Diocese of New-York, held in Trinity Church, New-York, on the 20th and 21st days of October last.*

THERE were present, as members of the Convention, the Bishop of the Diocese, 28 Presbyters, 5 Deacons, and Lay Delegates from 39 parishes.

The Right Rev. the Bishop of the Diocese of New-Jersey; six Presbyters and seven Deacons of this Dio-

cess, not entitled to seats; and three Presbyters and four Deacons of other Diocesses, were admitted to the sittings of the Convention.

The Convention was opened by morning service by the Rev. David Butler, of Troy, an appropriate sermon by the Rev. Thomas Lyell, of New-York, and an ordination by the Bishop, at which seven young gentlemen were admitted Deacons.

St. Thomas's Church, New-Windsor, Orange county; Zion Church, Sandy-Hill, Washington county; and St. Paul's Church, Turin, Lewis county, were severally received into union with the Convention; the certificates of their respective incorporations having been read and approved.

The Rev. Benjamin T. Onderdonk was chosen Secretary of the Convention.

Agreeably to the 45th Canon of the General Convention, the Bishop delivered the address which is published in page 356 of this volume.

The Bishop, from "the Committee of the Protestant Episcopal Society for Propagating the Gospel in the State of New-York," presented a very satisfactory Report from the Missionaries (thirteen in number) at present employed by that committee. The following is the aggregate number of Baptisms, and Communicants reported by the Missionaries:

Baptisms,—Adults	24	} 233
Children	146	
not specified	63	
Communicants	378	

In the parochial reports of the other clergy, rendered agreeably to the 45th Canon of the General Convention, there were returned,

Baptisms,—Adults	73	} 1145
Children	506	
not specified	566	
Communicants	3934	

From the reports of the Clergy, delivered in, and recorded on the minutes, agreeably to the rules of the Convention, it appeared that there had been collected during the past year,

For the Missionary fund	\$ 1502 91
For the Episcopal fund	790 5

The Episcopal fund is formed of the collections made for the purpose, and is to increase, without diminution, until the proceeds of it are adequate to the support of the Bishop. It appeared by the Treasurer's report that its increase for the past year was \$1720 15, and that its present aggregate amount is \$17,844 53.

The following resolutions were adopted.

On motion, Resolved, that five Trustees be appointed, to whom the management, and care of the Fund for the support of the Episcopate in this Diocess shall be intrusted; and that all money belonging to the said Fund shall be loaned upon real security, or invested in stock of the United States, at their discretion; and that all such securities and investments shall, in future, be taken or made in the names of the said Trustees, or the survivors of them, expressly in trust, as part of the said Fund; and that a statement of the said Fund, and the securities for the same, shall be exhibited at every stated meeting of the Convention, signed by the said Trustees, or a majority of them; and that the said Trustees shall hold their offices during the pleasure of the Convention, who shall, from time to time, supply all vacancies.

Resolved, that Gerrit H. Van Wagenen, David I. Greene, Joshua Jones, Thomas S. Townsend, and William Johnson, be the Trustees for the purposes above specified.

The thanks of the Convention were unanimously returned to Mr. Gerrit H. Van Wagenen, their late Treasurer, for his long and faithful services.

The following gentlemen were elected Delegates to the General Convention:—

The Rev. Isaac Wilkins, D. D. Rev. David Butler, Rev. Thomas Lyell, Rev. Benjamin T. Onderdonk, Hon. Rufus King, Dr. John Onderdonk, Philip S. Van Rensselaer, Esq. Mr. William Ogden.

The following gentlemen were elected the Standing Committee of this Diocess:—

The Rev. Wm. Harris, D. D. Rev. Thomas Lyell, Rev. Samuel F. Jar-

vis, Rev. James Montgomery, Richard Harison, Esq. Gen. Matthew Clarkson, Mr. William Ogden, Col. Nicholas Fish.

The following gentlemen were elected the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the Bishop of the Diocese is, *ex officio*, President:—

The Rev. Thomas Lyell, the Rev. Henry J. Feltus, the Rev. James Montgomery, Mr. Gerrit H. Van Wagenen, Dr. John Onderdonk, Thomas L. Ogden, Esq.

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*Paraphrase of the 148th Psalm, written by Dr. Ogilvie at 16 years of age.*

BEGIN, my soul, th' exalted lay,  
Let each enraptur'd thought obey,  
And praise the Almighty's name.  
Lo! heaven and earth, and seas and skies,  
In one melodious concert rise,  
To swell th' inspiring theme.

Ye fields of light, celestial plains,  
Where gay transporting beauty reigns,  
Ye scenes divinely fair;  
Your Maker's wondrous power proclaim,  
Tell how he form'd your shining frame,  
And breath'd the fluid air.

Ye angels, catch the thrilling sound;  
While all th' adoring thrones around  
His boundless mercy sing;  
Let ev'ry list'ning saint above  
Wake all the tuneful soul of love,  
And touch the sweetest string.

Join, ye loud spheres, the vocal choir;  
Thou, dazzling orb of liquid fire,  
The mighty chorus aid:  
Soon as gray ev'ning gilds the plain,  
Thou, moon, protract the melting strain,  
And praise him in the shade.

Thou, heav'n of heav'ns, his vast abode;  
Ye clouds, proclaim your forming God,  
Who call'd yon worlds from night;  
"Ye shades, dispel!"—th' Eternal said;  
At once th' involving darkness fled,  
And nature sprung to light.

Whate'er a blooming world contains,  
That wings the air, that skims the plains,  
United praise bestow:  
Ye dragons, sound his awful name  
To heaven aloud; and roar acclaim,  
Ye swelling deeps below.

Let every element rejoice:  
Ye thunders, burst with awful voice  
To him who bids you roll:  
His praise in softer notes declare,  
Each whisp'ring breeze of yielding air,  
And breathe it to the soul.

To him, ye graceful cedars, bow;  
Ye tow'ring mountains, bending low,  
Your great Creator own:  
Tell, when affrighted nature shook,  
How *Sinai* kindled at his look,  
And trembled at his frown.

Ye flocks that haunt the humble vale,  
Ye insects flutt'ring on the gale,  
In mutual concourse rise;  
Crop the gay rose's vermeil bloom,  
And waft its spoils, a sweet perfume,  
In incense to the skies.

Wake, all ye mountain tribes, and sing;  
Ye plummy warblers of the spring,  
Harmonious anthem raise  
To him, who shap'd your finer mould,  
Who tipp'd your glitt'ring wings with  
gold,  
And tun'd your voice to praise.

Let man, by nobler passions sway'd,  
The feeling heart, the judging head,  
In heav'nly praise employ;  
Spread his tremendous name around,  
Till heav'n's broad arch rings back the  
sound,  
The gen'ral burst of joy.

Ye, whom the charms of grandeur please,  
Nurs'd on the downy lap of ease,  
Fall prostrate at his throne;  
Ye princes, rulers, all adore;  
Praise him, ye kings, who makes your  
pow'r  
An image of his own.

Ye fair, by nature form'd to move,  
O praise th' eternal Source of love,  
With youth's enliv'ning fire:  
Let age take up the tuneful lay,  
Sigh his bless'd name—then soar away,  
And ask an angel's lyre.

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#### ADDRESS OF THE PUBLISHERS.

A LEADING motive in the establishment of the CHRISTIAN JOURNAL was to furnish the public, and particularly Episcopalians, with a cheap vehicle of literary and theological information, which would serve to amuse and instruct, and, at the same time, to record documents connected with the growth and prosperity of the Episcopal Church, and exhibiting its situation from time to time.

It was hoped that an extended patronage and prompt pay would have remunerated at least the expenses of publication. No idea of profit was ever entertained; nor could it be expected from the price of the work, even had no defalcations in payment taken place. The Publishers were not disappointed in regard to the reception of the work: the list of subscribers exceeded the most sanguine expectation. But the experience of two years proves that it can no longer



be continued without great pecuniary sacrifices on the part of the Publishers. The defalcations have very far exceeded every calculation that was formed of them; and the further prosecution of the work at its present price would only add to a debt already amounting to a very considerable sum.

The Publishers, however, would exceedingly regret its total discontinuance. The interests of the Church to which they belong require such a channel of information. While there are numerous periodical publications attached to almost every denomination of Christians receiving ample support, it would be a reproach upon Episcopalians to suffer the only one devoted to their Church to sink for the want of the trifling aid necessary for its support. Its use merely as a place to record the public documents of the Church, and as a source of information on points regarding her welfare, to say nothing of its literary and moral tendency, entitles it to the particular and zealous patronage of every Episcopalian.

The collection of so small a sum as the yearly subscription to the *Christian Journal*, has been found to be attended with much difficulty and expense. And the putting up and directing from 60 to 70 thousand papers in a year, consumes more time than can be given to it, and otherwise subjects the Publishers to an expense which would not be remunerated if every subscription was paid up.

But in order that the members of the Protestant Episcopal Church may not be destitute of a work so interesting to those who are concerned for her welfare, the Publishers have determined to make another effort for the continuance of the *Christian Journal* upon an extended plan; and they now invite the patronage of the public to the third volume, which will issue in *monthly* numbers, agreeably to the terms annexed.

In this form the Publishers are assured it will be more acceptable to many of its friends. By an increase of matter, each number will become of more importance; and the promise of literary aid from many of the clergy affords an assurance that its pages will occasionally be furnished with original communications. A greater variety of matter will also be introduced, and the various tastes of its readers consulted, by the insertion of moral anecdote and other miscellaneous articles not incompatible with the design of the work. In its transmission to subscribers, too, it is hoped more certainty will be afforded, and those disappointments avoided which have been so frequently complained of, and which have operated so much to the prejudice of the *Christian Journal*.

It is desirable that the accounts for the two volumes already published should be

closed with all convenient speed. Subscribers and agents will greatly oblige the Publishers by an immediate attention to this matter, so important to the work. And subscribers at a distance who are desirous of continuing their patronage will please to signify the same to the agents from whom they receive their numbers, or by letter, *POST PAID*, to the Publishers. Subscribers in the city will be considered as continuing the work, and will be supplied with the first number on its appearance, unless orders to the contrary should be received before that time. It is hoped the small additional price of the work will not have the effect of reducing the number of its patrons.

The Publishers, however, are fully satisfied that without the particular aid of the clergy in obtaining subscribers, and in undertaking themselves, or inducing others to undertake, the agency of the work, and to remit punctually the monies due, all their efforts to continue it will be fruitless.

Additional subscriptions are respectfully solicited, and will be received at the office of the Publishers, No. 160 Pearl-street; to whom all communications, free of expense, must be addressed.

T. & J. SWORDS.

#### TERMS.

The *CHRISTIAN JOURNAL* will be published in monthly numbers of 32 pages each, on good paper, and with a neat type, and stitched in a printed cover.

The price will be *Two Dollars* a year, payable in advance; single numbers 25 cents each—the cheapest periodical publication of an equal quantity of matter in this country.

Each number will appear as near the first of the month as circumstances will permit; but the first number will not be published until about the first of March.

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T. & J. SWORDS have now ready for delivery, at their Book-store, No. 160 Pearl-street, New-York, a *NEW STEREOTYPE EDITION* of the *BOOK OF COMMON PRAYER*, which they will furnish to societies and individuals, for gratuitous distribution, at 30 cents per copy, and at 37 1-2 cents at retail. They have also a new stereotype edition on a large type, which will be furnished for gratuitous distribution, and at retail, at very reduced prices.

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